THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The mind has more room in it than most people think, if you would but furnish the apartments."—GRAY.

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MAN'S LIMITATIONS AND POSSIBILITIES.

MUCH as we deplore the errors of doctrine which have become identified with the creeds of the Christian sects of to-day, it cannot be denied that religious teaching, even with its many errors, has been, and still remains, one of the great factors in the progress of the moral reforms we watch developing around us to-day. The doctrines of temperance, honesty, and chastity are just as much principles of the gospel of Jesus Christ as are faith, repentance and baptism; in fact, these initial requirements of the gospel depend for their efficacy upon the observance of these moral laws. No person has a true faith in Christ who can continue an intemperate, dishonest and unvirtuous life, and repentance involves the forsaking of all these sins before one becomes a fit subject for baptism for the remission or blotting out of the sins of the former life.

Though many of our Christian friends do not believe as we do, that baptism is essential to salvation, they do teach these moral laws and the world is all the better for the teaching, because the people are appealed to through their emotions, their reason and their temporal interests first—their eternal salvation afterwards, that does not alter the fact that great reforms have been accomplished in all directions; and if it can ever be said truly that "the end justifies the means," it is certainly true as regards the temperance question. Less than a century ago it was considered no great sin to drink to excess. In the society of that time men were considered quite within the required standard of respectability while

they drank themselves into a state of frenzy or insensibility, but thanks to the labors of the reformers, who have striven earnestly and persistently against the evil of intemperance, public opinion has become enlisted in the cause, and now, in the same circles where formerly men were hailed as good fellows and men of repute, while indulging in all the vices of debauchery and bestiality, we see that these vices entail, at least to a great extent, loss of caste, credit and reputation. The homes of the people are better furnished, brighter and happier, and on the principle that "nothing succeeds like success," the reforming spirit has entered the political arena and the temperance vote is an electoral power to be reckoned with by the political parties of the nation.

Comparing the condition of society with its condition of a century ago, it seems almost incredible that the improvement is the result of the labors of a small body of earnest, patriotic men of Christian spirit, whose ambition was the enlightenment of their fellowmen; their ideal, comfort and happiness in the homes of the people, and to a great extent these hopes have been realized. There is, however, an effect of temperance reform which is not so generally recognized. The commercial life of to-day—this strenuous, high-pressure struggle for wealth, even for existence—requires a concentration of thought, a grasp of detail and an expenditure of mental and physical energy which would be impossible were men to allow their brains to be fogged and their vitality impaired by the Bacchanalial carouses so common to our forefathers. Men who never enter a place of worship and think nothing of a future state, have adopted temperance principles in order to cope with the intelligences who compete with them in the race of life, and so the reform is now forced upon society from very necessity, and society is all the better for it.

Notwithstanding the numerous frauds which come to light through the medium of our newspapers, any prosperous business man knows that "honesty is the best policy." It is true that a few have amassed wealth by fraudulent means, but they are quite the exception, and their run of success is getting shorter every year, thanks to the exposures of fraud making it difficult for men to impose and prey upon their fellowman with the impunity that obtained even a decade back. Let a person in any position of trust forfeit his reputation and he finds his occupation gone. No matter what his character may be, a person's reputation must be clean if he is to be successful in life, and the organization of enquiry mediums is so near perfection to-day that a spurious reputation will not shield a bad character for long, and once this man's name appears upon the black list of an enquiry agency, his credit is soon disestablished and he probably wishes he had started along honest lines at first; he is compelled to honesty in the end, but while he has been off the path, wandering in the byways, his competitors in life's race have gone straight on, and although their position

may not be so exalted as that from which the dishonest man has fallen, it is a safe position, one from which it is possible to step higher, and it is the position from which men are chosen to fill the posts on top—it is a commercial truism that "there is always room at the top." So it pays to be honest just as it pays to be temperate, and many a man who will deny the existence of God is honest and temperate because it pays.

No observer of human nature, who has occasion to walk the streets of our great cities, can fail to be struck with the improvement of the conditions of street life. Unfortunately our public thoroughfares and places of resort are far from an immunity from the outward signs of vice and crime, but thanks to the pressure placed upon the authorities by popular opinion, voiced in no uncertain tone by the electoral vote and the purer tone of the press, those who have become lost to every sense of shame and virtue can no longer flaunt their vile arts with impunity as was the case a few years ago. Thanks to the more stringent application of the licensing laws, it is yearly becoming less common to see men and women reeling along our streets in a helpless, drunken condition; and the enactment of beneficent laws for the protection of children has done much to raise a more intelligent and less criminal generation. All these improvements in our social life of to-day are steps in the march of intellectual and physical progress, and it is hoped by most of the churches, and has been the ideal of the social reformers, that the conditions we see around us could not fail to bring men to God; that the educational reforms would bring about a unity of belief in the Christian dogma of our day; but here they come to the parting of the ways.

Let us admit that the prophecies of social reformers have been fulfilled as far as the benefits to the community accruing from the improved conditions of life are concerned, these prophecies have been simply the result of man's philosophy, or reasoning accurately from cause to effect, and the fulfillment of their prophecy is a tribute to the clearness of their reasoning, the accuracy of their deductions; but here man has reached his limit. He has so far dealt with things that are given to men to understand by the intelligence they were endowed with at birth, but the result so far from bringing man to the unity of religious faith has led him to forget that the things of man are known by the spirit of man, while the things of God must be known by the Spirit of God. The element of conceit has here stepped into the subject and brought man to his limit regarding prophetic power, and instead of spiritual prophecy becoming fulfilled in a unity of faith in the gospel of Christ, we have arrived at an age of scepticism. Whether it is under the guise of Higher Criticism, Agnosticism, Spiritualism, Materialism, or the hundred and one other "isms" which represent the results of man endeavoring to arrange the affairs of man's eternal welfare on the same lines as he has successfully arranged

his temporal welfare, every man who, seeing some fault in the theology of his fellow, sets out to correct it, merely adds another "ism" to the multitude already existing, and brings about the ideal fulfillment of the truly inspired prophecy that man shall in the last days have "a form of godliness but deny the power thereof," each man becoming a law unto himself and adding his quota to the spiritual Babylon.

Toward the end of the first century the persecution heaped upon the Church established and endowed with Divine authority by Jesus Christ, culminated in the destruction of the men who held the keys of power in the holy priesthood, the consequent extinction of all divine authority to administer the ordinances of the gospel. Men, out of their regard for their own love of ease, place and power, or their desires to gratify sordid ambition, proved themselves so unfit to live the higher law that God in mercy, lest they should be judged by the gospel law, withdrew the priesthood from the earth and left man to his own devices. Through what we term the Dark Ages, the Roman and Greek churches underwent many and various changes. As soon as the priesthood left the earth, the persecution of the Christian church changed in character. During the second century the simple rites of the church had become sufficiently altered as to be more compatible with pagan ideas of religious worship, that the Christians had become a political power which Constantine, who became Emperor of Rome in 323 A.D., started it on its great career as the national religion. From this time on a free rein was given to the ambitions of ecclesiastical adventurers. Though Eusebius, Bishop of Cæsarea, who was the first to become mentor to the Roman empire, may have been a good man, the fact that he held no Divine authority is clearly demonstrated by his having established the doctrine of death-bed repentance, by allowing Constantine to defer his baptism until immediately prior to his death, that he might be sure of committing no sins after baptism. This has proved a most mischievous doctrine introduced into the so-called Christian church, since it paved the way for extortion by the priests, for even up to last century the payment of fees was necessary in order to obtain absolution. This doctrine has, mostly because of its convenient character, survived through centuries of reformation, and is part of the orthodoxy of to-day.

Another proof of the lack of Divine authority—if one were needed—would be the mystery of the Godhead. If there is one principle more clearly laid down than another in the scriptures, it is the personality of God. The immateriality of God was the theory of two philosophers, Sabellius and Arius. Arius taught that all things were created out of nothing by the will of God, and Saballius taught that there was but one God the Father, and that the Son and the Holy Ghost were but different aspects of the s me God. These, with the reasoning of Plato's philosophy, go to

make up the creed adopted by the Church at the Council of Nice. But in justice to Athanasius, Bishop of Alexandria, with whose name the creed is associated, be it said that he opposed the Arian theory all his life; yet it is part of the Church catechism of to-day. These are but a few more examples to show that when man comes to the limit of his prerogatives and steps upon the forbidden province of divine authority, he invariably defeats his own ends. The history of the Crusades, of the Inquisition and of the Reformation; the philosophy of Voltaire; the hundreds of Christian parties of to-day are monuments which will immortalize the folly of man in attempting to run eternity on the lines of time; the fatuity of man "sitting in the temple of God, showing himself that he is God."

ERNEST A. COOKE.

(To be continued.)

JOHN WESLEY IN ERROR.

IN his "Explanatory Notes upon the New Testament," John Wesley falls into an astounding error when dealing with that passage in the Book of Revelation which means so much to the Latter-day Saints, viz.: Rev. 14: 6. The following is a correct extract from his notes upon the aforementioned verse: "And I saw another angel * * * Flying * * * In the midst of heaven * * * Having an everlasting gospel—not *the* gospel, properly so called; but *a* gospel or joyful message, which was to have an influence on all ages. To preach to every nation, and tribe, and tongue, and people." In this verse John Wesley quotes his own rendering of verse six.

In the work of which I speak he writes out, or re-writes the scripture narrative, altering a word here, and another there as it seems him fit. In the case of verse six he makes it to read as follows: "And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every nation, tribe, and tongue, and people. He has taken away the word "the" and substituted the word "an," thus altering the whole meaning of the revelation relating to the restoration of the gospel. He does it, too, without intimating that he has done so.

Here we find that this great and undoubtedly good man has failed to regard the words of Saint John the Divine, contained in the eighteenth and nineteenth verses of the last chapter of Revelation, about adding to or taking from the words of the prophecy of that book.

Whether or no John Wesley felt any sense of foreboding of ill when he had finished this work I am unable to say, but on turning to the last page of the book I find these words: "O God, whatever stands or falls, stands or falls by thy judgment. Defend thy own

truth! Have mercy on me and my readers! To thee be glory forever!"

We Latter-day Saints know that God will defend His own truth—and that this great truth concerning the restoration of Christ's gospel, which has thus been turned to error, will ultimately be known of all men. And the kingdom of God, thus ushered in, will fill the whole earth even as the waters cover the mighty deep. Amen, so let it be.—AUBREY PARKER.

A SISTER'S TESTIMONY.

MY DEAR BROTHERS AND SISTERS,

I feel it my duty to bear my testimony to the truth of the gospel taught by the Church of Jesus Christ of Latter-day Saints. I have been a member of the Church for almost a year, and I can honestly say that I am proud of my membership in it, for I know it is the true Church of Christ. I pray that the Lord will strengthen us, that we may be faithful, real Latter-day Saints, and not such merely in name. During the summer months of last year my testimony was greatly strengthened by the conduct of the people in Ripon towards the elders. The servants of the Lord were treated with much disrespect, and were mobbed while walking from their lodge to the place of meeting. I thought then how useless it is for men to fight against this work and to persecute the Lord's ministers. It is sure to prevail, for it is true. I never felt so much of the sweet influence of the Holy Spirit burning within me as I did then. May God continue to bless and protect the elders, and help them to progress in the glorious work in which they are engaged. How sorry I felt for those who would not investigate and find out for themselves. As I have said, I know that the gospel is true and that Joseph Smith was a prophet sent of God. May we all strive hard to live the gospel and to advance the cause of Zion, is the heart's desire of

Your sister in the gospel of Christ,

Ripon. RHODA BOLTON.

Look for the Best.—Knowledge depends upon love. We cannot know any person truly unless we love him. Mere knowledge sees people critically, sees the faults and blemishes in them, and mistakes they make, the evil things they do, but sees not the good. It takes love, mingled with knowledge, to see people as they really are. We should have patience with all men. We should have the charity that covers a multitude of sins. Our Lord's own teaching is: "Judge not, that ye be not judged." If only we would see people through eyes of love we would find beauty where now we find only blemishes. An eye for the beautiful and good in others is a mark of a large nature.—J. R. MILLER.

GOD IN ALL.

While passing through this vale of woe,
The wise man's counsel take;
In every step acknowledge God,
And Him thy refuge make.

If pleasure with enticing charms
Show her bewitching face,
Fly, fly to Him who ever proves
A sure abiding place.

If roses seem to strew thy way,
And cloudless skies appear—
Beware, a thorn may yet be found,
And storms may yet be near.

Prosperity with gilded bait
May charm the gazing eye,
But while the hands reach out to seize
Danger and death are nigh.

It is when friends around us smile,
And earth her plenty lends,
That man is likely to forget
His God--his best of friends.

If thy Creator should be pleased
To use the chastening rod,
Acknowledge Him whom still thou'lt find
A promise-keeping God.

Acknowledge Him—a God of might,
Unlimited in power,
Who will, when earthly props shall fail,
Remain thy shield and tower.

Acknowledge Him—a God all-wise,
Faithful, and true, and just,
Who can extract from evil, good,
For those who in Him trust.

Acknowledge Him—a God of love,
Who, when this life is done,
Will raise the man that served Him here,
And seat him near His throne.

W. P. Hopkins.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 22, 1909.

THE OLD TESTAMENT AND THE NEW.

In presenting scriptural arguments in support of the claims to divinity of the Book of Mormon, references to Genesis, Exodus, Isaiah, Ezekiel, etc., are often met with the objection that these are from the Old Testament, which many professed "Christians" seem to regard as of far less authority and importance than the New Testament. Indeed, those ancient scriptures are frequently much belittled by persons who seem to think that the New Testament superseded and set aside the older scriptural writings. This appears somewhat inconsistent when the relationship between the New and the Old Testaments is brought to view.

All the references to sacred Scriptures in the New Testament relate entirely to the Old Testament. Jesus Christ announced, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. 5: 17-18.) He frequently mentioned "Moses and the prophets," and it was to these that He directed the Pharisees when He said: "Search the scriptures, for in them ye *think* ye have eternal life, and they are they which testify of me." (John 5: 39.) By the term "Scriptures" He undoubtedly meant the Pentateuch and the books of the major and minor prophets, which were held as authorities by the people among whom He ministered.

A great many persons quote this saying of the Savior as though it referred to the New Testament writings, which were not then in existence and to which He could not possibly have had reference. It is the same with the sayings of the Apostles, which are often interpreted as relating to the entire contents of the book called The Bible. But that volume was not compiled until many decades after the Apostles were dead. Paul, in writing to Timothy, remarked: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II. Tim. 3: 15.) Timothy had no Scriptures when a child but those of the Old Testament. Peter's declarations

concerning the Scripture, saying that "No prophecy of the Scripture is of any private interpretation," and that "Holy men of God spake as they were moved by the Holy Ghost," had direct reference to the prophecy that "came not in *old time* by the will of man." (II. Peter 1: 20-21.)

The New Testament writings, although of more modern date, are intimately associated with the books of the Old Testament, and the latter cannot be ignored by those who believe in the former. The celebrated Dr. George Adam Smith, who is looked upon in the Christian world as an eminent authority, has this to say on the subject now touched upon: "Few realize that the Church of Christ possesses a higher warrant for her canon of the Old Testament than she does for her canon of the New. For us its supreme sanction is that which it received from Christ Himself. It was the Bible of His education and the Bible of His ministry * * * above all, He fed His own soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign word of God * * * What was indespensable to the Redeemer must always be indespensable to the redeemed."

Believers in the New Testament should not pass by the account given therein of the Savior's instructions to His Apostles after His resurrection. Take that remarkable manifestation to the two disciples when on their way to Emmaus from Jerusalem, when Jesus, raised from the dead, "drew near and went with them." He upbraided them for being "slow of heart to believe all that the prophets had spoken," and "beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning Himself." And further, when the eleven were gathered and were informed of this visitation and the Savior appeared also to them, He said: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened He their understanding that they might understand the Scriptures." (Luke 24: 13-45.) The Scriptures which Christ opened to the understanding of those disciples were the Books of Moses and the Prophets and the Psalms, and were presented and expounded as authoritative, and as having special reference to Him, His ministry, His atonement and the works He should perform in the great Divine plan of human redemption.

We have the Savior's guarantee that all that the prophets had written would assuredly have their fulfillment; that even though heaven and earth should pass away, not one jot or tittle of inspired prophecy should pass away till all was fulfilled. That much of the prophecy that "came of old time" has been literally fulfilled is demonstrated by history; that many of these predictions remain as yet unfulfilled is just as certain. Taking the words of Christ as recorded in the New Testament for our guide, we must rationally

look for the accomplishment of those unfulfilled predictions. And when we see events occurring which come exactly as foretold by Old Testament writers, we are justified in referring to those Scriptures as proofs that these occurrences were Divinely foreshadowed and are part of God's plan for the redemption of mankind. And it will not do to wave them aside because they are not mentioned in the New Testament, for every mention of Holy Scripture in the New Testament has direct reference to the Old.

The prophecies of Jacob when blessing his son Joseph and his grandsons Ephraim and Manasseh; also the prophecy of Moses concerning the same things (Genesis 48: 9-20; 49: 22-26; Deut. 33: 13-17), and that of Isaiah (chapters 18 and 29), of Ezekiel, (chapter 37), of Hosea (8: 11-12) clearly, to those who have had their eyes opened to see their signification, relate to the coming forth of the Book of Mormon on the land of Joseph, where are "the everlasting hills," and which is blessed with all the rich treasures of mountain and valley, in the precious fruits "brought forth by the sun and put forth by the moon," the land which is sending its messengers forth upon the waters to the ends of the earth to push together the descendants of Ephraim and Manasseh.

The exact manner in which the "book that is sealed" has come forth, the words of which were presented to the learned and the book itself to the unlearned, its translation by the gift and power of God so that "the deaf hear the words of the book and the eyes of the blind see out of obscurity and out of darkness," is as definite and perfect a fulfillment of ancient prophecy as anything that is accepted by the Christian world concerning the first coming of the Messiah for the work of redemption. So with the prediction of Ezekiel concerning the stick of Judah (the Bible) and the stick of Joseph (the Book of Mormon), the two records containing the Word of God, one from the Eastern hemisphere and the other from the Western, blending together as witnesses for God in the latter days and testifying to the Divinity of Christ the veritable Son of the Living God.

The Old Testament prophecies concerning the second advent of the Redeemer must all be fulfilled as literally and certainly as those that relate to His coming as the babe of Bethlehem. He is destined to be King of all the earth. He will reign until He has put all enemies under His feet. He is now sending forth His messengers to preach "the gospel of the kingdom as a witness to all nations." The warning voice as to the doom of the kingdoms of this world has been sounded from on high. The angels of God are engaged in gathering His elect from the four quarters of the earth, and the great consummation of all things is near at hand. Search out the predictions of inspired holy men, whether in the Old or the New Testament, and seek for the same Spirit by which they wrote and spoke, and that which is about to come to pass will be made plain and "the wise" will understand and prepare for the

mighty changes that are impending. The Word of the Lord is sure, no matter when it was uttered or by whom it may be rejected, and the time is near at hand when all things shall be fulfilled.

C. W. P.

MINUTES OF THE LONDON CONFERENCE.

LAST Sunday, the 18th inst., the semi-annual London conference was held at "Deseret," South Tottenham. President Charles W. Penrose, of the European mission, Sister Romania B. Penrose, president of the Relief Societies in Europe, Elders William A. Morton and Ralph H. Ludlow, of the Liverpool office, conference president Alvin E. Jordan, forty-two traveling elders of the London conference, and four elders from other conferences were in attendance. The large assembly hall was decorated with palms and flags; everything had a neat, clean appearance, which made the surroundings a fit dwelling-place for the Spirit of God. All who attended the conference came with one desire: that of hearing the Word of the Lord and of applying it to their lives.

The meetings were conducted under the direction of President Jordan. The morning session commenced at 10:30 by the choir and congregation singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder Ludlow. The choir sang, "Though deep'ning trials," after which the sacrament was administered by Elders Don C. Rushton and H. G. Dodman. During the ordinance appropriate instrumental music was rendered by Mrs. E. Bottly.

President Jordan welcomed the saints and elders in conference, trusted all would have their hearts and minds in the proper condition to receive lasting spiritual food. Read statistical report of the conference for the past six months, which was accepted by the assembly; presented the general and local authorities of the Church for the vote of the saints, and they were unanimously sustained.

A quartette, "Nearer, my God, to Thee," with variations, was sung with excellent harmony and feeling by Elders W. P. Whitehead, W. S. Bassett, A. B. Worsley, and N. L. Smith.

Elder Don C. Rushton, president of the North London branch, reported that conditions in the branch are steadily improving, that the saints are observing the Word of Wisdom and the law of tithing more thoroughly, and that prejudice among unbelievers in the district is rapidly giving way to the glorious truths of the gospel.

Elder William J. Willes, president of the South London branch, expressed his happiness on being able to report that the branch in which he is laboring is one to be proud of. Bore an impressive testimony to the divinity of the gospel.

Elder George E. Anderson, of the Stratford branch, said that the exemplary lives of the saints with whom he is laboring are exert-

ing a noticeable influence for good among people not of our faith, and rapidly gaining their confidence and good-will.

A duet, "Bygone days," was given by Elders W. S. Bassett and E. F. Tout, and the expression they put into it inspired all present with the noblest thoughts.

President Penrose then addressed the meeting. Expressed his gratitude at meeting such a bright and intelligent body of saints and friends. Spoke on punctuality. Showed the exactness with which the universe moves. This, he said, should be an example for us to follow as nearly as possible the ways of the great Creator. In order to gain the highest privileges and greatest blessings of God, we must enter into the things of the Lord with all our heart and soul, and apply our minds to spiritual things if we wish to be intelligent and spiritually strong. Whenever we attend meetings or study the gospel, we must take our minds from things outside and give the closest attention to the things before us in order to accomplish that which we most desire. There are two very important things in life to learn: to learn something good and then rightly use it, as that is the secret of advancement in God's work. We should be too broad-minded to allow trivial things to interfere with our faith, and we should live entirely above little differences between each other; we should profit by our past follies, leave our errors of byegone days behind, and live progressively in the present, that we might be entitled to a joyous future and be worthy of celestial glory. There is no greater aim in life, nothing more glorious to contemplate, than to be pure and good enough to enjoy the companionship of celestial beings after we leave this earth, and to talk with God face to face as a man speaketh to his friend. He referred to the 59th section of the Doctrine and Covenants, wherein it says that on the Lord's day we should direct our worship to God, be regular in our attendance at meetings, leave all feelings of animosity aside, then we are free in our souls and in a condition to receive enlightenment from the Almighty and enjoy His choicest blessings. Quoted the words of Malachi concerning tithing, and enlarged upon the necessity of this principle in a clear and convincing manner. Said we should avoid all evil and lay hold on that which is good by serving God unceasingly.

The afternoon session started at 2:30, and after the opening exercises, Elder William W. Allen spoke for a short time on the indifference that exists in the world. Pointed out that there is but one correct code of laws for us to follow in order to gain eternal life.

Elder Walter P. Whitehead then sang the tenor solo, "Hosanna," in a very pleasing and impressive style.

Elder Nathaniel L. Smith was the next speaker; he felt grateful to the Lord for the inspiration and success that had accompanied his missionary labors in London the past two and a half years. Expressed his willingnees in accepting the call to labor in the

Eastern States mission the next six months. He said if good seeds are sown and the crop carefully tended, the harvest that results therefrom gladdens the heart of the husbandman. So it is with the good deeds we perform in our daily lives. If we continue faithful, the harvest of our good works will be far beyond our expectations.

A soprano solo entitled, "I know that my Redeemer lives," was sung very sweetly by Sister Merza Young.

President Jordan then spoke on the history and growth of the Church. The latter-day gospel, he said, is speedily fulfilling its mission of enlightening the nations with its eternal truths before the second coming of the Messiah. The great evidence of its divinity is that it instills sufficient faith in the hearts of its followers that they are willing to sacrifice the things of this world for the gospel's sake, and that its adherents always testify that they are contented and happy. Spoke on the gospel principles and bore a feeling testimony.

Elder W. S. Bassett then put a good deal of emotion into the baritone solo, "The Lord have mercy."

President Penrose then stood before the audience in the power, authority, and dignity of an apostle of God and delivered an address of one hour, under divine inspiration, that sank so deeply into the souls of all present that their hearts and minds were attuned with the Spirit, and all felt very strongly the manifestation of God's power. He spoke on prayer. The only prayers that are acceptable before God are those that come directly from the heart; lip worship is an abomination in the sight of the Lord. Gave a clear explanation of certain parts of the Lord's prayer. The portion that says, "Thy kingdom come, Thy will be done," etc., refers to Christ's personal reign on earth. His reign will be real, nothing mystical or imaginary. Righteousness will triumph over evil, and wickedness will be unknown. Spoke on the personality of the Godhead. Forcibly impressed the truth that man is made in the express image of God. Quoted many passages of scripture to prove his statement concerning the characteristics of Deity. Discoursed on the fall of Adam and the resurrection of Christ. He said that all the sickness, disease, and unhappiness known to man come through the violation of natural, physical and moral laws. Beautifully demonstrated how that mankind through purity and faithfulness can be resurrected to eternal happiness and joy. Impressed upon his hearers the necessity of baptism.

The choir rendered the anthem, "Ye shall dwell in the Land."

At the evening session, which commenced at 6:30, there were fully seven hundred people in attendance, and they all paid the strictest attention throughout. After the customary preliminaries, Brother E. F. Tout sang the tenor solo, "Come Hither," in a highly creditable manner.

Elder William A. Morton gave an inspired, soul-stirring address.

Said he had thoroughly enjoyed the beautiful music and the excellent instructions already given. The music that comes from the heart is a prayer to the Lord, and we should cultivate a love for high-class music. If men on earth are permitted to enjoy such music, what must it be among the Gods? Spoke on the kind of love we should have; our love for God and each other should be boundless, and we should direct our love aright until it becomes like the love of God. Impressed the sacrifices made by Mormon missionaries upon the minds of his hearers in such a feeling way that tears were brought to the eyes of many. Said that the Latter-day Saints can more appropriately sing "Nearer, my God, to Thee," than any other people on the earth. Refuted the "belief alone" doctrine, and bore a testimony concerning the truthfulness of the gospel that will forever stand to his credit.

A quartette, "Be Still Then," was rendered by Sisters Nannie Tout, Hazel Tout, Messrs. E. F. Tout and W. S. Bassett with so much inspiration and emotion that it sounded well nigh heavenly.

President Penrose then delivered a sermon of over an hour. Said he was sure that those who are not of us could not attend our meetings without feeling the Spirit of God so strongly manifested at our gatherings. The gospel of the Latter-day Saints stands separate and distinct from everything else in the world, because it is of God. Spoke at length upon our relation to Christ and God, and upon pre-existence. The spirit of man is the offspring of God, and is capable of going on in intelligence from one degree to another until we become like unto God. The faculties of memory, intellect, and power of thought remain with the Spirit, which is immortal because it is of God. We come to earth by design, not by mere chance. The time and place of our birth were appointed by God, we came at the appointed time, and the more knowledge we gain on earth the greater will be our exaltation in the world to come. Explained the difference between paradise and heaven. Quoted scriptural proof for his statements. Described man's future destiny, then testified in the name of Jesus Christ that the restored gospel is true.

The choir then sang the anthem, "Daughters of Zion." The work of the choir, under the leadership of Elder W. P. Whitehead, was commendable, and the members deserve a great deal of credit for their willing and faithful services.

The purpose of the conference was accomplished. All were well satisfied. The people were fed with real, spiritual food, and many non-members will, we are certain, be led to a closer investigation of "Mormonism." After the benediction by Elder Nephi J. Brown, the conference was adjourned for six months.

Monday, the 19th inst., President Penrose met with the elders in Priesthood meeting, and gave them many valuable, specific instructions.

NEPHI J. BROWN, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Thomas Martin and Lorenzo Jackson, of the British mission, were honorably released and sailed for home April 17th, 1909, per s.s. *Cymric*. With the elders were a company of sixteen emigrants, in charge of Elder Martin. Elder Nephi W. Hansen, of the Scandinavian mission, has been honorably released and sailed for home to-day per s.s. *Canada*.

Successful District Meetings.—On Sunday, April 18th, 1909, two successful district meetings were held at Wakefield (Leeds conference). At the afternoon meeting the branch was organized, Elder James D. Allen being sustained as president, and Elder Marion Lee as branch clerk. Elder Allen and President J. A. Rockwood addressed the congregation. At the evening meeting the room was well filled with saints, investigators and strangers. Elder Lee spoke for a short time, the remainder of the time being occupied by President Rockwood, who delivered an impressive discourse upon the apostasy from the primitive Church.

Bazaar and Concert.—Last Saturday evening the saints of the North London branch held a most successful bazaar and concert at the conference headquarters, South Tottenham. It was devised for the purpose of procuring means to clear off the indebtedness on a pipe organ which the branch purchased some months ago. Both the bazaar and concert were well patronized. A great variety of beautiful and serviceable articles were contributed by saints and friends, and from the sale of these, as well as from the proceeds of a well-conducted refreshment booth and postcard stand, the sum of £11 was realized, sufficient to liquidate the indebtedness on the organ, and leaving a handsome surplus. Elder Don C. Rushton had charge of the concert, which was of a high. class order. Every item on the program was rendered in a delightful and skilful manner, and was received with great applause Several artists, not members of the Church, willingly tendered their services, which were gratefully appreciated.

Socials.—The Mutual Improvement Association of the Halifax branch (Leeds conference) gave a very enjoyable concert on the 3rd inst. There were about one hundred and twenty people present, many of whom are not members of the Church. The program delighted the entire assembly, and the concert was pronounced the best ever held in connection with the branch. The proceeds will be used for the purchase of books, etc.

On Wednesday evening, April 7th, 1909, a very successful social was given by the members of the South London branch, in the Imperial Hall, East Dulwich. Upwards of one hundred saints and friends were present, including President A. E. Jordan. The pro-

gram consisted of solos, recitations, dialogues, etc., and was very creditably rendered. During the evening excellent refreshments were handed round.

Baptisms.—A baptismal service was held at Portsmouth (London conference), April 15th, 1909, when two candidates were admitted into the fold of Christ. The ceremony was performed in the sea, Elder A. B. Case officiating. The converts were confirmed at the water's edge.

On the 17th inst. a baptismal service was held at the Full Street Baths, Derby (Nottingham conference), when three converts were baptized by Elder Daniel W. Grover. Appropriate addresses were delivered by Elders D. K. Hendry and D. J. Sutton. Confirmations took place at the water's edge.

On April 17th another baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), at which seven more candidates received the ordinance of water baptism. Fully one hundred and fifty people were in attendance and listened very attentively while Elder Joseph Daybell explained in an able and explicit manner the object, mode and necessity of the ordinance about to be performed, after which the applicants were baptized by Elder M. R. Parry. An adjournment was then taken to to the Westgate New Hall, where the candidates were confirmed members of the Church.

DIED.

ROOK.—On February 26th last, at 94 Tufnell Park Road, Holloway (London conference), Elizabeth B. Rook. Deceased was born December 2nd, 1832, at Southill, Bedfordshire. She was baptized into the Church of Jesus Christ of Latter-day Saints December 30th, 1854, by Elder Samuel Wagstaff, and confirmed by the same elder the following day. She lived and died true to the faith. A loving husband, eight children and fifty-three grandchildren survive her.

BUTCHARD.—Brother William Peter Butchard, aged 59 years, a faithful member of the Northampton branch (Birmingham conference), died suddenly, after a few hours illness, on Sunday, the 4th inst. A largely-attended funeral service, under the auspices of the Church, was held in the cemetery chapel on Thursday, April 8th. Appropriate remarks were made by President L. H. Durrant and Elder Charles D. Brown; the grave was dedicated by the last-named missionary.

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